/13 cont./

231 825 Domestic animals. In a description of the Indian house its animal fellow-lodgers must not be passed over. A genuine Indian still-life is inconceivable without them. The naïve joy of primitive man in animals and their behavior is expressed in his care for them. He considers the animal as [181] his equal. The feeling of solidarity, indeed, of relation- [538] ship with the animal world, which expresses itself in tribal tales and a rich treasury of animal fables, is a principal characteristic trait of the Indian national-spirit. This at the same time explains the often stressed contradiction that the savage Indian, in spite of his astonishing ability to tame the wild, timid animals of his country, has never brought this to the actual breeding of domestic animals in our sense. The animals are captured young and reared, but only to please themselves, for entertainment, out of joy in associating with them, not in order to make them useful. Therefore they 235 are not mated. Even the domestic chicken, which the 171 Araguaia tribes have had for a long time in a domesticated [262] state and which multiplies in great numbers, is not, as a member of the household, /14/ used for food, nor are its [439] eggs (1). In recent times, however, it serves as a trade item

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1. Im Thurn, Among the Indians of Guyana /Guiana/, p. 265, reports the same thing.

in the trade with the commercial travelers, who sell the poultry in the first settlements of the province of Pará at a great profit.

231 Of the imported domestic animals, dogs and cats are already widespread. On the other hand, the pig is absent, but, in contrast, it is raised and traded by preference by the Kayapo tribes.

235 825 A large Šambioa village is always at the same time a kind of menagerie. The bird kingdom is most noticeable. The largest and most colorful birds are made use of, at least insofar as they must give up their feathers for feather ornaments.

/248 cont./

223 until the uppermost one, finally, closed the opening of the little pyramid. Strings ran down along the edges, were fastened to the lowest rods, and crossed at the top on the surface; they barely held the whole construction together. The type of release is clearly shown in the sketch, Ill. 84.

[198] To lure birds and game the Indians use specific calls which differ according to the particular species of animal, as they know how to imitate animal sounds masterfully.

Birds must be plucked on the spot; they may not be brought to the village unplucked ("otherwise the chief will be angry"). While plucking, the fingertips are dipped in wood ashes.

223 224 [538] It is said that there are no magic devices for making the hunt productive; on the other hand, the Indians are fond of telling one another hunting stories, and, in doing so, they like to exaggerate and tell improbable things.

Ill. 84.
Construction of the bird trap.

226 262 Fishing supplies by far the largest portion of the meat food; the subsistence of the Indians is to a large extent based on it.

136 The Araguaya is extremely rich in fish (kădōlă); still richer, however, are the tributaries, especially the Rio Tapirapé and the many lakes that accompany these rivers on either side.

In the deep water of the lakes and on the high, steep banks, especially where fallen trees lie in the water, live the pirarucú (b'dōlĕkĕ; Sudis gigas), three to four meters long, and the pirarara (dōlĕ; Phractocephalus discolor), which is equipped with strong bone armor and is up to two meters long. Upon being [533] [825] pulled out of the water, it emits air with strange sounds; the humorous Indian likes to imitate these sounds in his songs. Furthermore, the dogfish (lādă), with its powerful teeth, lives here, and above all the worst predatory fish, the piranha. Various

6:Cook M-3,4 (ca. 1900) 1909
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clubs and lances, various kinds of clay pots and pans and gourd-shell vessels occupy the corners of the hut. 353

A short distance from the encampment is the "Casa do Bicho," or medicine hut; or better yet, the Demon Hut. It is roofed and closed in on three sides only. The side facing away from the village is always left entirely open. The women of the tribe are not allowed to go near this hut, or to look into it. In front of two Sambiõa villages, two dead kingfishers were secured to the top of a high pole, for the purpose, probably, of keeping away the demons. 346 [562] 825

The Karayá have a few domestic, or domesticated creatures. These are considered members of the family, and live in and out of the family hut, and on equal terms generally with the people. These children of Nature are evidently lovers of Nature, and their mode of life can scarcely be conceived of without these creatures. The way they treat them indicates the idea they entertain regarding them and their doings—that they look upon them as their companions and equals. The feeling of companionship—even of relationship—with the animal world, is characteristic of the Karayá, and is evidenced by the way the animals are spoken of in their tribal legends, and by the fact that they have quite a treasury of animal fables. Although these people are successful in taming wild creatures, they have never made any economic use of them as have the civilized people. They are captured while still young, and reared, but for no purpose, in most cases, other than to be kept as pets and esteemed members of the families of their captors, where their presence seems to give much pleasure. They are seldom thought of as regards any material benefits they may confer. The only economic use that is made of any of these creatures, is of those that have bright-colored plumage, which is used in the making of the many feathered adornments that are so much admired by these primitive people. Nor are these animals permitted to multiply themselves, if this can be avoided. Some poultry is kept, which was obtained originally from the "civilized" Brazilians, and these, of course, multiply rapidly. But even 231 825 [538] 231 [237] 235 [197]